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THE  
Churches Resurrection,  
OR THE  
OPENING OF THE  
Fift and sixt verses of the 20<sup>th</sup>. CHAP.  
OF THE  
REVELATION.

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By that Learned and Reverend,  
**JOHN COTTON**  
Teacher to the Church of BOSTON in *N*  
NEW ENGLAND, and there corrected  
by his own hand.

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Churches & Monasteries

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REVE. 20. 5, 6.

*But the rest of the Dead lived not againe, untill the thousand yeeres were finished : This is the first Resurrection, &c.*



These words are an amplification of the estate of the Martyres and confessors of Jesus after the destruction of Antichrist and Rome: An amplification of their estates by a three fold Argument: First, by the contrary estate of the rest of the dead: *The rest of the dead lived not againe:*

The period of which their dead condition is expressed, *untill the thousand yeeres were finished:* That is to say, those that were beheaded for the witnesse of Jesus, and those that renounced the worship of the Beast and his Image, and refused to worship him and his Image, and to receive his marke, though they lived with Christ a thousand yeeres after the ruine of Rome, yet *the rest of the dead, they lived not againe untill those thousand yeeres were fulfilled.* The second Argument wherewith that estate of these that worshipped not the Beast is described, is the resemblance it hath unto the resurrection and the order which it hath to the last Resurrection; It is *the first Resurrection.* And the third Argument whereby this estate of theirs is amplified, is the blessed and holy condition of every soule that hath part in that Estate: *Blessed and holy is he that hath part in the first resurrection,* and this blessed & holy condition theirs is proved and Amplified by a threefold Argument: First taken from their exemption from the power of the second death; *On such the second death hath no power.* The second Argument is taken from their Ministratation unto

God and Christ in their Priestly Office; *They shall be Priests of God and of Christ.* And the third Argument is taken from the long durance of their peaceable and independant Government; *They shall raigne with him a thousand yeares.* You see therefore what this Text drives at: An Amplification of the former estate, described in the 4 former verses, where (you heard) *When John saw the Beast and the false Prophet cast into the Lake of fire burning with Brimstone, and the rest of his company likewise slaine by the sword of him that warred against them: He saw then an Angell come down from Heaven.* An Angell not falling from Heaven as the Angell of the *bottomlesse pit* did, (*Rev. 9. 1.*) But hee did descend, he came as a messenger from thence: And an Angell in this Booke is seldome or never put individually for one Angell, but collectively, for a company of Angels. The Angels of the Seven Vialls were a company of Angels, so were the Angels of the Trumpets. Here he came and *had the key of the bottomlesse pit*, not to open the bottomlesse pit as the Angell, *Chap. 9.* to let out smoake, but to cast in such Annoyances as did trouble the Church. And this Angell. He that first and principally hath the power of the bottomlesse pit, is the Lord Jesus: But because the Lord Jesus doth not come down in his owne presence, but in his Instruments and Members, therefore they are the Angels that have these Keyes. This Angell cannot be *Constantine* or *Theodosius* (though both of them had a great power of restraining Satan:) For God gave not to Magistrates the keyes of the bottomlesse pit; that belongs not to the Civill Officers: But they that have the keyes of the bottomlesse pit committed to them have also the keyes of Heaven committed to them; it belongs therefore to the spirituall Government.

Againe, though *Constantine*, and much more *Theodosius*, cast down Satan out of Heaven, yet the Text tells you, *Rev. 12. 12.* He was but cast into the Earth to the great woe of the Inhabitants: but here Satan is not cast into the Earth, but into the deep, a place more unwelcome to  
Satan



Satan: Satan desired Christ would not cast him into the deepe; it is the same word there and here.

Thirdly, this casting of Satan into the bottomlesse pit, was to this end, that he should not deceive the Nations any more; But a thousand yeares after *Constantine* he deceived the world with more corrupt and Superstitious Religions then before; and even with Pagan Religion also: The Holy Ghost puts no difference between Popish Paganie and Heathenish Paganie. The Gentiles trode under foot the Court and the holy City fourty and two moneths, *Rev. 11.2.* Popery was but Paganie refined; And the estate of Popish people dying in Popery, is more dangerous then the estate of Pagans dying in their Ignorance.

Besides, if you say he did not deceive the Nations more to stirre them up to Persecution. It will not hold, for never did he arise more to persecute the people of God, then after that: And for warre, more perished by the Beast, then by the Sword of Pagans.

Besides, after the thousand yeares are expired, it is here said the Saints have a comfortable time of it: (over what they had;) that they doe rule, and sit upon Thrones, and Iudgement is given them; Now take any of these times, wherein this period of a thousand yeares is wont to be assigned, it will not hold true that the Saints had a time of Rule and Judicature after it; take a thousand yeares from *Christ*, or *Constantine*, or *Theodosius*, though a thousand yeares from that be expired long agoe, yet hitherto it is not given to the Saints to Rule. These thousand yeares therefore doe most properly begin from the throwing down of Antichrist and destruction of Rome; The Lord will then send such powerfull Ministers into the Church, that by the power of the keyes they shall take hold on Satan that is to say, convince him and his Instruments of all Popish, and Paganish Religion, and binde him by the Chaine, that is to say the strong chaine of Gods Ordinances, Word, and Sacraments, and Censures: They shall not take hold of Satan in his own Person, for I doe believe Satan will ever

be at liberty to tempt the Sonnes of men ; and he is never so cast into the bottomlesse pit , but he hath a power to vex the Sonnes of men to the end of the world : But he speaks of Satan in his instruments, that not one of them shall appeare, but the Lord in his Word shall take hold on them and abandon them ; and if they be Church members will bind them in chaines of the Ordinances of God, as Admonition, and Excommunication and hold them to close to it , that such wickednesse shall not abide untroubled on the face of the Earth chiefly by Church Censures , and partly also by punishment from Civil Magistrates as need shall be : So they shall restraine Satan for a thousand yeares after Antichrist is down : And in that time *John saw the Martyres of Iesus, which were beheaded for the witness of Iesus, and for the word of God, and which had not worshiped the Beast, neither his Image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand yeares.* What ? shall they rise againe in their bodyes ? No, that is not the meaning, \* but there shall rise men of the same spirit ; as John Baptist is said to come in the Power and Spirit of *Eliab* : Men of the same Spirit ; They shall have the power to Judge those that Judged them : They shall reigne in the Church, and have the Judicature and Government of the Church together with these Angels or Messengers, and Ministers of God, that have the key in their hands, they shall execute spirituall Judgement according to the will of Christ, for a thousand yeares : So that those that were branded before for Hugonots, and Lollards, and Hereticks, they shall be thought the only men to be fit to have Crownes upon their heads and independent Government committed to them, together with the Angels, that is, the Elders of the Churches, for a thousand yeares together ; this is their Estate. Now in opposition to this, *The rest of the dead (saith the text) live againe againe,* that is to say, the profest Catholicks and wicked enemies of the Church, they rose not againe, either in their persons, or Successors that is to say,

\* As He  
conceives,  
weigh his  
Grounds.

say, there was no roome for any such to trouble the Church any more, till the thousand yeares should be fulfilled, and then Satan shall trouble the world as much as before, though but for a season. He will gather Gog and Magog together to disturb the Church of Christ out of measure for the time; but till then they doe not rise againe with any Power of opposition or disturbance to the Church. Or if you shall take it for the rest of the dead by an Antinacletis (as they call it,) then it may be meant of the dead Metaphorically, as the Scripture ipeaks of dead in Soule to bury dead in Body, *Mat. 8. 22. Let the dead bury their dead.* And it is said of Ephraim, *he is dead in Superstition, Hos. 13. 1.* And you read of the *Widow dead in pleasure, 2 Tim. 5. 6.* And all men by nature are dead in sinne: *you hath he quickned who were dead in trespasses and sinnes, Eph. 2. 1.* So that Death in this sence, and the meaning of the words of *Iohn* in this place doth imply, that though the Martyres under Antichrist, and witneses against him lived in their Successors (after Antichrist was destroyed, and Satan bound) and Reigned in administering Christs Judicature in his Church, for the space of a thousand yeares: yet such Nations and people, as were not then brought on to God, to live a Spiritual and Gracious life, but still remained dead in sinne, they should not see the like meanes of a Generall change, neither they, nor their Successors such as they were, for a thousand yeares; till by the destruction of Gog and Magog, and a more glorious Reformation of the Church, many more Nations and People shall come on to the acknowledgement of the Truth and Grace of Christ

Take the one Interpretation or the other, the text will beare both, and both may be well included in the meaning of the text. *This* (saith the Text) *is the first Resurrection: This,* ] that is to say, that which the rest did not attaine unto, the life and blessed and glorious Refurrection of the Church, which the Martyres against the Papacie did attaine unto; *This is the first Resurrection.* To make it plain

a little. It is a place much troubled with varietie of Interpretations; I shall shortly give you that which I conceive to be the simple meaning.

*The first Resurrection.* There is a double Resurrection: The word first implieth: The first Returrection is of mens soules and bodies dead in sinne: *Awake thou that sleepest and rise from the dead, and Christ shall give thee light,* Ephel. 5. 14. That's the first Resurrection: *The house is comming and now is, when the dead shall heare the voyce of the Sonne of God, and they that heare shall live,* Joh. 5. 25. The dead shall heare it; he meanes not the dead in the grave, for that he speakes to, ver. 28. but men dead in sinne: *you hath he quickened who were dead in Trespases and Sinnes,* Eph. 2. 1. Now of this Resurrection there are two parts (which need to be attended to, or elsie some Scriptures will not be well cleared.) First, it is of particular persons; The houre is comming and now is, when the dead shall heare the voyce of the Sonne of God and they that heare shall live. Now a particular soule or person is restored and renewed by regenerating Grace and lifted from a State of sinne to a state of life and Grace: This is the first Returrection of particular perions. Secondly, there is a first resurrection also of Churches when as they are recovered againe from their Apottatical and dead estate in Idolatry and Superstition: and of that you reade in 11. 10. 15 saith the text there *I will casting away of them be the reconciling of the world, what shall they receiving of them be, but life from the dead? life from the dead, that is to say, Resurrection from the dead?* The calling home of the Jewes it will be the Resurrection of the Churches: and so is the calling of the Jewes described by a Returrection. *Ezek. 37. 1. to 10, Can these bones live,* saith God to the Prophet? *Lord* (saith he) *thou knowest:* *Prophecie unto these bones, and say unto them, O ye dry bones heare the word of the Lord: So I Prophecied as I was commanded, and as I prophecied there was a noyse, and behold a shaking, and the bones came together, bone to his bone. Then said he prophecie unto the wind, and say to the wind, Thus saith the Lord God, come from the foure windes, O breas b*

*breath, and breath upon these slaine that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.* This is the house of Israel rising out of their graves of Ignorance and Apostacie, to a Church estate: But I call this a branch of the first Resurrection, because it is a Resurrection of the Soules of men, and their bodies, not out of the Grave, properly so called, but out of the grave of Ignorance, out of the grave of a dead hearted estate, which is a character of the Resurrection of particular persons: It is so with particular persons, if they rise out of the grave of Ignorance and of Idolatry, whether private persons or Churches, it is the first Resurrection, in opposition to the second Resurrection: What is that? Of bodies once for all, *Ioh. 5. 28. Marvell not at this, (saith Christ) for the houre is coming in the which all that are in the graves (shall heare his voyce, and they shall come forth, they that have done good unto the Resurrection of life, and they that have done evil unto the Resurrection of damnation.* So that whereas the first Resurrection was the rising of men from spirituall death to spirituall life; The second Resurrection will be the rising of the body to naturall life. Now that which is here meant, I doe conceive to be the first resurrection, expressly: and the first resurrection, not of particular persons onely, though that bee part of the meaning, for wee cannot have a resurrection of churches: but we must have a resurrection of particular persons, for the Church is but a company and body of godly persons, raised againe from death to life. The particular members of the church rise by regeneration and the work of Gods grace in their hearts working in them by his spirit all grace to salvation: Faith, Hope, Patience, Humility, &c. Now they rising againe, not into a loose frame, but a state rising into a Church body, and the Church body so reformed as may beare witnesse against all Antichristianisme in doctrine, Worship and government; This is the first resurrection: when they shall rise againe as these Saints did to sit upon

Thrones, to administer spirituall Ordinances and Censures, here is the first resurrection: Churches that were dead and buried, (as I may speake) under the tyranny of Antichrist, and had not the government of Christ according to the Gospell, they rise againe to such a Reformation as that you shall see, all the Saints of God, all true hearted members sitting upon their Thrones executing judgement according to the rule of Christ upon the workers of iniquity; either keeping them out, and binding them, leaving them under Satan if they would come in: Or if they be come in, binde them with this great chaine that they shall not trouble the Church any more, as carnall members use to doe.

Now when hee saith, *blessed are they that have part in this first resurrection*, he doth not say there shall be a resurrection of churches, without reformation of the members also, for else they could not bee blessed: For if a member should say, I pray let me speake, I have somewhat to say and have not spoken yet: so a man may challenge his liberty, and be bad enough all that time.

But it implies it shall be a resurrection of sincere members, or else it could not bee said those men are *blessed and holy that have part in the first resurrection*, if they had part only in outward reformation; But it is also a sincere and spirituall community, therefore saith the text, *blessed and holy is he that hath part in the first resurrection, on such the second death hath no power*, you know how the Apostle interprets this in the 8. Act. 21, saith he to Simon Magus: *Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God*, he had part in outward relation and profession, but he had not part in spirituall communion: Hee had not part in this first resurrection, though in reformation: Therefore when he saith *blessed are they that have part in this resurrection*, he puts in also *holy*; Blessed and holy is he that hath part in the first resurrection: implying they are blessed saints that have their part not only in this outward reformation, but in the communion of it; that



that rise againe from a state of superstition, a state of worldynesse, and now they have part with the Saints that hate hypocrisie with a perfect hatred, and hate superstition and Idolatry, and so are called to sit upon Thrones, and governe the Church for a thousand yeeres, what will any of the Saints live a thousand yeeres? Or doth he not speake of the Saints in Heaven? Indeed many Divines runne that way: But why should any limit the blessednesse of the Saints in Heaven to a thousand yeeres? They are not limited to any millions of thousands of yeeres, there is no end of their blessednesse, nor can it be limited. But after the destruction of Antichrist, the Saints shall enjoy that liberty a thousand yeeres together, not any one of them, but men of their spirits, that the saints of god, that hate idolatry, and superstition, they shall have their part in Christ, and reigne with him for the space of a thousand yeeres in the government of the Church on earth.

*For on such the second death hath no power. ]*

The second death is expressed what it is, *ver. 14.* Death and hell, that is death and the grave were cast into the lake of fire, this is the second death, the lake of hell is the second death, Hell hath no power of these.

*But they shall be Priests of God and of Christ ]* We are all spirituall Priests and Kings unto God, *Re. 1. 6. he hath made us Kings and Priests unto God and his father :* Wee are Priests unto God through Christ, in the name of Christ, not of our selves (that we are able to doe any thing of our selves) but through Christ wee offer sacrifices to GOD our Father.

*And they shall reigne with him a thousand yeeres. ]* With him that is Christ: He shall be the chiefe, and the Saints shall execute not their owne government but the government of Christ. Thus you see the meaning of the words of the text, that we may observe hence is. First.

That such Nations and people as are not renewed, and *Doct. 1.*



red in the first resurrection, upon the destruction of Antichrist and the ruine of Rome, they shall not recover the like liberty, either of Reformation of themselves, or of persecution of the Churches, for a thousand Yeeres after.

That's in the first words *the rest of the dead rose not againe,* or lived not againe, *until the thousand yeeres were fulfilled?* Those that rose not againe, that is to say, were not awakened by the people of *God* ruining *Rome* and Antichrist, they that were not brought on to reformation then, will still lie in their dead hearted condition, and Idolatry for a thousand Yeeres after: If they bee not awakened and quickened in beholding the mighty power of God in destroying Antichrist and *Rome*, they shall never have any liberty for reformation for a thousand yeeres. Or if you take it as others take it (I would not exclude it, for the words will beare it) to be meant of those that are dead in sin that have spent their power in persecution of the *Saints* they shall not live, there shall be none of their owne Race, or stocke, or spirit that shall live to annoy the Church for a thousand yeeres: and if they have bin formerly wont to persecute the *Saints*, they shall be restrained for a thousand yeeres now. When the Lord doth destroy Antichrist, he calls all people then to take occasion to joyne with the *Saints*, and if they doe not take hold of it then, they will not have the like opportunity againe a long time after. As in the reiection of the Jewes (which is somewhat like the reiection of *Rome*) that was such a time when *God* brought in a World of Nations to professe the truth in *Asia*, in *Europe*, and some in *Africa*, and they that were not brought on then but were dead when their brethren were brought on they are dead to this day. If you heard of no Nations brought into the Faith before, after the Apostles were departed, they are dead to this day, and continue in their distempers to this day, many of them will rise when Antichrist is fallen, then there will bee a fresh supply of a notable reformation, and notable iudgements upon wicked

ked men, in rooting out the ungodly; then he gives them an opportunity to joyne with the Godly, which if they take not hold of, they shall not have the like for a thousand yeares: When the new Hierusalem comes downe from Heaven, it will be more plainly offered then, it began in the 19. Chapter, they began then to sing *Alleluiah*, in the meane time this will be a blessing, none of them shall have liberty to persecute the Saints, for this thousand yeares.

Let me shew you the Reason of the point, why they shall not have the like opportunity of Reformation (if they take it not then for a thousand yeares after.

The Reason is from the notable opportunity and advantage God gives them when *Rome* is destroyed to come in. There will be three notable Advantages.

1. A Provocation by the comming in of many Nations, as the Apostle saith, *he will provoke them to emulation*, Rom.

11. 4. He did not meane to provoke them to bitterness, and Gall, and Jealousie, but to Emulation, that they might come in: When the Gentiles, the Glorious Nations of the world, the Romans and Grecians did come in, he thought it might provoke his Countrey men the Jewes, to come in also. So when the Lord by the ruine of *Rome* shall bring in other Nations, not only in *Europe*, but in other parts of the world, if they omit this opportunity, they are like never to have such another opportunity for a thousand yeares together.

2. There is Advantage, namely the restraint of the Power of Satan, Satan shall not have the liberty, he shall be bound up, and all the stumbling blocks he hath cast in the way shall be taken away: hitherto popery hath bin the great stumbling block that hath hindred the comming in of the Jewes; but when that is removed, if they come not in now, they will not have the like Advantage: If they come not in when Satan is bound, then they will not have the like opportunity when Satan is at liberty.

3. There is a third Advantage, and that is the fresh and

Odoriferous Savour of the Garments of Christ shed abroad: that is, the Grace of Christ shed abroad in the Church, that makes the Saints shine as Starres in the places where they live; that there will be so many sincere hearted Christians in the Church, that it will be an allurements to them that are without to lay hold upon them, and say, *we will goe with you, the Lord is in you of a truth,* as the poore Ignorant man said, *1 Cor. 14. 25 The secreters of his heart are made manifest, and so falling down on his face he will worship God, and report that God is in you of a truth.* Men will be so taken with the beauty of the Ordinances, that if ever they be like to come in, they will come in now: when the Lord is so terrible in his Judgements, and removes all stumbling blocks, and to his Saints are given such mercies, if they doe not come in, let them not look for it for many yeares after

You will say, will there be no Resurrection of any particular Christians? yes, but the body of Nations if they come not in at this time, there will be no hope afterwards for a long time.

And for the second part of the doctrine, that Satan shall be shut up and not have his rage, it is evident, because he is shut up and Sealed, see the like, *Dan. 6. 17.* A stone was brought and layd upon the mouth of the den and the King Sealed it with his own Signet, and with the Signet of his Lords: that the purpose might not be changed concerning *Daniel*: To shew you, that God might not alter his purpose; but the Divell and his delusions, shall not have power to delude the Church any more; but as a corruption shall rise, it shall be bound down for a thousand yeares together.

*Vse 1.* The use of this point is First a serious and strong warning unto all the people of God that shall live when Antichrist shall be abolished, and Rome ruined: Take heed how you slip such opportunities of turning unto God: If men grow not more sincere and pure in seeking after God (whether they be publick States or private persons:) If  
men

men be not brought on, but will stand out such glorious reformation then, and such powerfull providences then; If men stand out then, and not bee awakened, it is to be feared they will not be awakened, (nor men of their Spirits) for a thousand yeares together.

You know what is done in our Native Countrey, and many are affected with what is done in *England* and *Scotland*; others their hearts are not affected with it, as in the text, *the rest of the dead lived not againe*: They live in their hypocrisie, in their ignorance and dote upon the Episcopacy, and in their hearts undermine all Reformation as much as in them lies: It is much to be feared if these men shall not come in when the Lord shall not onely throw down Episcopacy, but the Papacy, and destroy Antichrist; if they be not brought in then, cast them into the bottomlesse pit, set a Scale upon it, they will not rise againe for a thousand yeares; that is, they for their parts are condemned to destruction: Therefore (in place where) it is a point might be spoken to with usefull amplification and aggravation. The Lord hath removed many oppositions of Reformation, and men have opportunity, if God give them grace, to lay hold of it, to strike in with Christ, and God may beare with them till *Rome* come to be more ruinated; but if they stand out still, and maligne Reformation, and thinke the old Religion were better, and the old way of Government were better, I speake it from my text (not that I take upon me contingent Prophecies, but as the text speakes) they will not recover out of that State for a thousand yeares, and because they will not live a thousand yeares, they will die in that State, and so will their posterity, and all of their Spirit.

And let it be a warning to us also, forasmuch as we see the vanity of Episcopacy, and all the inventions, and usurpations of the Sonnes of men, and Plantations God hath not planted: God may beare with us a while, but if we be not brought on to this Resurrection when wee see these things before our eyes, and have all stumbling-blocks

blocks removed out of our waies that may hinder our Reformation, and Regeneration; If we do not now strike a fast Covenant with our God to be his people, if we do not now abandon whatsoever favors of death in the world, of death in lust and passion, then we and ours will be of this dead hearted frame for a thousand yeares; we are not like to see greater encouragements for a good while then now we see.

Secondly, it may be use of comfort to the Saints; The rest of the dead shall not rise up to trouble the Church for a thousand yeares together: Satan shall not deceive the world any more with Jealousies against *Huguenots* and *Lollards*, to condemn the Saints for Heriticks. The strength of the chaine whereby they shall carry the Government of Christ with one accord, shall be of such power that none of them shall rise up to trouble the Church for a thousand yeares, so great the felicity and tranquillity of the Churches shall be after the destruction of Antichrist for a thousand yeares.

The second note is this.

That the Reformation of Churches after the ruine of Antichrist is the first Resurrection.

*This is the first Resurrection.* This, What? This Reformation of Churches, wherein the Angell of the Churches had the keyes of the bottomlesse pit. He doth not say the keyes of the Kingdome of Heaven, though that is included, for as they have the keyes of the bottomlesse pit to put in offenders, so they have the keyes of the Kingdome of Heaven to comfort the hearts of Gods people. But (I say) this Reformation of Churches whereby the Angels of the Churches have the keyes of the bottomlesse pit committed to them, and the Saints that hate Popery, and have suffered against Popery, and have borne witness to the word in their times, sit upon Thrones; This Reformation of Churches is the first Resurrection.

*The first Resurrection.* It is called the first Resurrection, because of the resemblance of the Resurrection of Christ, and

and of the faithfull in him. Resurrection implies a three-fold State: First, there was a former living estate; as Christ first lived before he died, he went up and downe and did good in the world. Secondly, a death; he was Crucified and buried, and lay 3 dayes in the Grave. Now Thirdly, he rose againe, and this is called his Resurrection. He was up before, and death bound him, though it was not possible he could long be detained, yet detained he was for three dayes; So it was with Churches; They had a time to be established by the Apostles, and such as they appointed: Afterward they grew to a dead frame, *Thou hast a name to be alive and art dead* saith Christ to the Angell of the Church of *Sardis*, meaning him and the whole Church with him, *Reve. 3. 1.* And as they had a time of dying, that is to say, of deformation, of Apostacy by the Catholicke Mother Church, so afterward they came to a new Reformation, such a Reformation as doth not onely reforme the outward face of Government in the Church, and the outward face of Worship and Doctrine, but the inward frame of the Members of the Church, that they are reformed by a regenerating power; they arise from a State of formality to the power of Godlinesse; and they do arise to a lively Faith in the Doctrine of Faith and Power in the dispensation of the Ordinances of God, so as that they are thoroughly reformed and refined, both they in their own Spirits, and Soules, and Conscience, and in their Church Administrations in all they goe about. This first Reformation is the first Resurrection; Not the first Resurrection of the persons from death to life, for there hath been of them since the world began: In the Apostles times, that was a Plantation of Churches not a Resurrection of Churches: So when *England* was planted, and the Churches there, it was a Plantation not Reformation.

But you will say, were not the Churches reformed in the times of *Luther*, and *Calvin*, and *Bucer*, &c. in *Germany*, and *England*, and *Scotland*, &c. hath there not bene a



notable resurrection of churches then ?

It is a difficult objection. I confesse, but I shall leave it to your further consideration and shall tell you what I thinke the text holds forth : It is such a reformation as much deadnesse lies upon it to this day. This reformation is not risen to such a resurrection as the holy *Ghost* should call it a resurrection if you speake of the *Churches* : If you speake of the members, notable members have beene in all these Churches, the witnessies rose againe indeed, *Rev.* 11. 11. Many of them have carried forth reformation according to the light God gave them ; But if you speake of the face of the Churches, I cannot say the holy Ghost calls it a resurrection though many God hath raised up, Ministers and people, Angels and Saints : But if a man should looke at the face of all those Churches in generall (exempting none) I pray, are not the greater part of the members, (I reprove none) but is there not cause to bewaile it, that the greatest part of members are dead in trespasses and finnes ? If you walke all through *England* (for ought I know) you will find a dead frame of the generality of Church members, It that bee the state of their spirits, then wonder not, if the holy Ghost say not they are come to their resurrection : There are such defects that you may looke for Christianity in the midst of Christendome, and church members in the midst of Churches ; Therefore it is justly to be lamented that the holy Ghost should owne them no further. *This is the first resurrection* ; what this ? This when Antichrist is ruinated, and the angels have the Keyes in their hands, and they that sit upon Thrones are faithfull Martyrs of Christ Jesus : Then there is a *resurrection*, but in the meane time there is much want of *Resurrection* of Churches, though there bee a *Resurrection* of many eminent Divines and many gracious Christians : But if it comes to *Churches*, you may say of them generally, they have a name to be alive and are dead : The Lord saith so himselfe, and you know  
who



who confines it to *Germany*, and I wish it were confined to them onely. They that have travelled in *Scotland* (I came not hither to slander Churches the Lord knowes) but they that have travelled there (what this late Resurrection hath beene God knowes) but there have bin sad complaints that Christians have had in their travels that there hath beene little comfort in such communion; sometimes Elders to keep Alehouses; and the body of Churches to bee the body of the Nation. I know not where you wil pitch upon Churches in *Germany*, in the low Countreyes: I am sure *Luther* complaines, the spirits of men under Popery were more sincere in their dealings then under reformation; and the Papists make no small use of that testimony to thinke that reformation hath brought in oppresion and Epicurisme. And for the Low Countreyes, some that have bin there make a sad complaint of what they find churches there: So that for resurrection of Churches I cannot say it and make it good. There is a forme of knowledge and of government in *Englands*, but I cannot say it is as it should bee; The forme of churches appeares not though the doctrine bee good, which gives them the better name of Churches, but their administrations are deadened with the inventions of men: For resurrection of Christians it is generally reported, there is more resurrection of Christians, lively spirituall christians there, then in all the world besides: But if you look upon the government of Churches you will find little difference betweene Episcopacy and Popery, for they are governed by Popish Canons. So that I cannot speake according to my Text, and say there is the first resurrection of Churches yet: Though there be a resurrection of Christians, and a yawning towards further reformation in these Churches.

For the use of this point, it is a strong warning to our Churches here: that we bee not deceived in our reformation, and deceived in our rules by which it is carryed: for I am cleere in that; and so I thinke are most of us, and it is

our sinne if we be not. That our Reformation and rules of it, are of God, neither do I doubt of the resurrection of many choyce christians throughout the countrey (the Lord increase their number.) But I am a traid there is more reformation then resurrection. Therefore it is a holy warning from Heaven to attend resurrection here also; here is a great reformation of Churches, I thinke I may speake it without vanity, and vaine glory, and puffing up of the hearts of the sonnes of men, a greater face of reformation then in any churches are to be found: But this first *Resurrection* in my text the first of these yeeres is not begun: For though it bee a very true observation which many Divines give, that Satans binding was graduall, and did not take his beginning at once; 'Tis true: Hee was first taken before bound, and first bound before cast into the bottomlesse pit, and first cast into the bottomlesse pit before hee was sealed: But hee reckons this first Resurrection after the sealing of Satan: Here is in the text, the third degree of Satans Satanicall power restrained before this thousand yeeres begin. And that will not be (my text is plaine) till Satan be cast into the bottomlesse pit, and the Romane Catholique Church damned from the face of churches also, and cast out: which yet continues though they bee taken, and not a little restrained, but into the bottomlesse pit they are not cast, and so sealed well then, if Antichrist be not yet taken, and Satan cast into the bottomlesse pit, then the thousand yeeres are not yet begun, and so the first resurrection not begun.

Therefore let it be a serious warning to every one, not to rest in Reformation and formes of it, and to blesse your selves in Church Membership, because to this day, this first Resurrection hath not taken its place, nor will not take his place till Antichrist be ruined. This is a faire preparation, and I doubt not, there is a Resurrection of many pretious soules throughout the Countrey, that abhorre Popery, and the worship of the Beast with a perfect hatred, and reigne with Christ in their hearts and Families,

lies as much as in them lyes. But if I should say there is a Resurrection in *New England* from resting in Forms, from resting in the World, and carnall selfe-love, and secret close haunts, (which God will search out) that I can say we are risen out of all our Oppression and Hypocrisie that the Name of the Lord Jesus might be exalted, and his Word Glorified, and rule in our houses and hearts; if I should say there is such a Resurrection, of which it is said, *blessea and holy are they that have part in it*, I should say more then I could justifie, or more then my text will give me leave to say: this is not the first Resurrection, I cannot say that: What shall I say? Shall I say, there are not wanting many Christians in the Countrey that are weary of the Reformation of it? Have they attained to this first Resurrection that are weary of Reformation, and are willing to goe and shift it as well as they can in their native Countrey? there may be a wavering after the world in the godly, but then the resurrection of Churches is not cleare, whatever it may be in their personall estates: they are not risen up to Church Reformation, that in their hearts are weary of the Reformation of the Countrey: If men be weary of the Countrey, and will back againe to *England* because in heart they are weary, and can goe to the west part of this Countrey without Ordinances, I feare there is no Spirit of Reformation, at least, not of Resurrection; As it is with some Symps, when they are boyled up to their full consistence they will not run when they fall, but there they will stand: So if men be boyled up to a full consistence, they will not be flittering: If men be flittering up and down after the world, I will not say men are not Christians (for truth of Grace may stand with running after the world in some measure:) but they are not boyled up to that consistence they should be.

Therefore let not *New England* be secure, and blesse our selves in our Resurrection, because we have our part in this Reformation: I cannot say, here is a Resurrection of Churches, such as the text speaks of, boild up to that

confidence, which the Text speaks to, though I hope the Lord will bring us to it.

*Dott. 3.*

*He that hath his part in the first Resurrection is a blessed and holy man.*

*Yse.*

This Doctrine was handled in another Sermon.

It is a just warning unto all the Saints of God, and especially to Members of Churches, not to rest your selves in your selves in your outward Profession of Church Fellowship, or the priviledges you enjoy : Rest not in them untill you finde your soules blessed and holy, for that is expressed here in the Text, *blessed and holy* he that hath his part in the first Resurrection. For although the Church be not come to such a Reformation as is come to a Returrection, yet there is such a Returrection in many Soules, that for their particulars (though the whole Church have it not) they may safely challenge this promise, and they have the first fruits of it. So that if the Lord give you and yours part in the first Returrection, truly you are *blessed and holy* now : It is true, there is a further Resurrection of Churches, but no promise there is, to any Church in the world, but it is accomplished in some degree, unto the faithfull of it in every age.

The Question is now : How we may grow up to this first Resurrection that we may apply it to our hearts, that we are in a blessed Estate ?

It is not enough for your blessed Estate to have your parts in the Reformation of Churches, nor does your holinesse stand in it ; It is true, there was a Reformation in *Luther*, and *Calvins* time, yet we dare not say they are all blessed that were Reformed after their Church Orders. We may speake it to Gods praise, God hath granted this Reformation to us that exceeded most of them, but every man in these Churches cannot say he is a blessed man, which indeed ought to be, but I cannot encourage all to say that here we have part in Reformation, and so in Resurrection : I cannot say it is a Resurrection till indeed the body of all the Churches be men that have their  
part

part in the Resurrection of the Lord Jesus; for it is the ground of the blessednesse of these Saints, that they have their parts in the first Resurrection. What is it that makes these Churches, or shall make any of you blessed? Is it not that there be Fellowship with Christ in his Resurrection? So that looke to it, that there be fellowship with Christ in his Resurrection; that you live to him, are Kings and Priests to him, and reigne with him in this Reformation, and then take it home to your houses and hearts, and tell it to others, that is a holy and blessed estate God hath called you to.

*How shall I know whether I have part with Christ in his Resurrection, for that will be the happinesse of the Churches after the ruine of Rome, that they will conserme to Christ Iesus.* Quest.

Such as have part with Christ in his Resurrection, they have the same part of blessednesse and holynesse which those Saints will have that will be Member of the purest Churches, and you then have part in this Resurrection. Answ.

First, if you have part in this Resurrection, then as Christ is risen from the dead, so you are risen from the death of sinne: *He that is dead with Christ, saith the Apostle, is risen with him, and dyeth no more, death hath no more dominion over him, Rom. 6. 8. 9.* Now such as have part in Christs Resurrection, they are dead unto sinne, but alive unto God through Jesus Christ: *He that is risen with Christ is dead to sinne, sinne hath no more dominion over him.* Two signes of having part with Christ in his Resurrection  
Signe 1.

Then the Question is, How may I discern my soule is dead unto sinne?

In one word it is plaine (to the capacity of the simplest) If yee be dead to sinne, then whatsoever sinne be knowne to you, and is presented to you, it is death; you looke at sinne as the death of your soules, nothing more vile and deadly to you then sinne, according as Solomon said when he rose againe from the many defilements which hee fell into by his many wives and Concubines, *I finde (saith he) more bitter then death, the woman whose heart is snares and nets, and her hands as bands, Eccles. 7. 26.* When sinne is the anguish.

anguish of the soule, no death so bitter; then I dare say that Soule hath part in the Resurrection of Christ, and hath that priviledge in Spirit that those Churches shall have, that shall be raised againe in the ruine of *Rome*; as *Paul* saith, *Oh wretched man that I am, who shall deliver me from the body of this death*, *Rom* 7. 24. When God makes the body of corruption that hangs upon the Soule as death, when all the pride of our hearts, dead heartednesse, dulnesse in Spirituall duties hang about us, as a body of death that is with us, as yoked with a dead car-kasse, that we had rather choosē to die, it is an evidence we are risen from the dead, for we are risen with Christ, *Ephesians* 2. 5. 6. that as he rose from the dead, wee should walke in newnesse of life. *Rom* 6. 4. to 11. So that when the frame of every sinnefull distemper presents it selfe as death, that take a Christian in this case, that if you should take sinne in one hand and death in the other, he would choosē death rather then choosē sinne. So it is with every Soule that is risen with Christ: But if he should be surprisēd with a Temptation and choosē sin, that choice of his would be as bitter to him as death: as *Peter* when he denyed Christ, *he went out and wept bitterly*, *Mat* 26. last. So that if God gives us these hearts, to choosē death it selfe rather then sinne; as the three Princes when death was set before them; If yee choosē to fall down to the Idol, well; if not, there is a Furnace set, seven times hotter for you then it useth to be; say they, *our God whom we serve is able to deliver us, and hee will, but if not, we will not worship thy golden Image*, *Dan* 3. 17, 18. If God give men that frame of Spirit that the frame of sinne, and the body of sinne, and the motions of it that hang about him be bitter as death, odious as death, burdentome as death, teerible as death, (and yet amongst Philosophers it was counted the most terrible of all evils) if that be the case, feare not him that kills the body, but him that is able to cast soule and body into hell: If that be the case, then I dare pronounce to you in the name of the Lord,  
that



that such a soule that lookes at sinne as his death, and if hee cannot overcome it but by death, hee will chooſe it rather then sinne, as the Martyrs did, they would chooſe death rather then to worship the Beast, or take any Image or Character of his; then *blessed are they which have part in the first Resurrection, in such the second death hath no power*, they shall never be cast into the lake of fire and brimstone that burnes to this day, and will burne for ever. For a second Signe,

Such as have part with Christ in his Resurrection live and reigne with Christ, and so come to the very same state for their personall condition, that the Churches shall be when Antichrist is destroyed: As the Apostle saith, *Col. 3. 1. If you be risen with Christ seeke the things that are above, where Christ sitteth on the right hand of God*: Now therefore if the Lord vouchsafes us that frame of Spirit as that our affections are above, the things that are above we seeke after them, and it is our life to be conversant there, and other things are but death; about the Lord Jesus and Fellowship with him: *Thy loving kindnesse is better then life, Pſal. 63. 3. and my Soule shall be filled as with marrow and fatnesse, my mouth shall praise thee with joyfull lips ver. 5.* If this be the frame of our Spirits, that is our life, our meat and drinke to be doing the will of our Father, *Ioh. 4. 34.* then it is an evident signe we are risen againe with the Lord Jesus: Set your affections on things that are above, on high, not on the Earth. It is a familiar comparison and ancient, Take a man that lookes upon the Sun at noone day, it seemes to be no bigger then a Sieve; but what doth the Earth seeme to be? It seemes to be a great vast Globe, great houses, and great Farmes, and Meddows, &c. Why? we are here below: But what if we were in the body of the Sunne, or lifted as high as the Starres? Then the same it would seeme a vast body, and the earth would seeme but a little point, an empty thing, not worthy the looking after. I pray you how stands it, do but put the comparison in spirituall things, if we can looke at a good lot as a great matter, good meddows and accommodations these are great things; dost thou seeke great things for thy selfe, as *Jeremiah said to Baruch, Jer. 45. 5. Are these the things you are taken with? Are you taken with accommodations, that one Countrey or other may promise:*



mise: There is great accomodation, but for this preaching of  
 the word it is light manna, and the fellowship of the Ordinances  
 and the Saints is but light meat, what then? If spirituall things  
 that are indeed heavenly, if the frame of the Churches here that  
 is a heavenly State and called the Kingdom of heaven after in the  
 Gospell: if these seeme but small matters, all our church liber-  
 ties and ordinances small things; but if we could have large elbow-  
 roome enough, and meddow enough, though wee had no Ordi-  
 nances, we can then goe and live like lambs in a large place: what  
 shall I say then? We have not part in resurrection: If this be your  
 constant frame, you may have part in Reformation of Churches,  
 but no part in the resurrection of Christ Jesus. Take all the  
 Starres of Heaven above, and the Sunne is never hid from any of  
 them but from the Moone, and that but sometimes; Wee are in  
 darknesse and it is midnight with us, but the Sunne reflects light  
 upon the Stars, and it is hid from none but the Moone, and that  
 but from part of it. Such as are so conversant in this earth that  
 whatever your businesse put you upon, you are not besmeared and  
 entangled with it, but you looke to Christ, verily you are risen  
 with Christ, you are high: But if our spirits be such, we cannot  
 be busie in our calling but wee lose Christ, I meane as much as in  
 us lies, not that we can lose him altogether, but many that make  
 profetsion of him lose him wholly, they have such businesse to  
 doe in the World, that so many yeeres agoe they saw him as they  
 thought, but now they see him not, nor know not where they  
 shall: then you are not risen with the Lord Jesus: But if you  
 live with Christ, you may so buy as if you bought not, and so use  
 the world, as though you used it not. That what you doe you do  
 it not as worldlings, as if that were your Sovereign good that you  
 set your hearts upon, but you buy and sel by the rules of Christ, to  
 the praise and glory of Christ, and the good of the church where  
 you live, and such buying and selling will never darken the sight  
 of Christ: You will see him cleere enough for all your businesse  
 for ther's no calling God sets a man in, that hinders him from  
 Christ, but the more just and diligent we are in our calling, the  
 more we shall see Christ: Therefore if you be risen with Christ,  
 the things of Christ are great, and the passions of Christ are greater

ret in your eyes, and they shine: But if the things of Christ bee small, and wee can fill our selves in the World, either verily wee have no part in the first resurrection, or (marke what I say, for I would not discourage any weake christian) then we are Christians of a very low sphere and as it is said of the Angel that flew with the everlasting Gospel in the midst of Heaven: You are lowe Christians, not such as God calls his people to be, for hee calls them to have the Moone under their feet, *Rev.* 12. 1. And if we have the Moone under our feet, then wee are not eclipsed, when the Moone is eclipsed, then it is a good signe we have our part in the first resurrection, when the world, the cares of it, the busines of it we can use it as above it, and that doth not impeach our liberty in the fellowship of the Saints and the Ordinances: It was a speciall desire of *Paul*, *Phil.* 3. 10, *he counts all things losse and drosse to know Christ*; not onely to Justification (though that also hee speaks of;) but that I may know him, not know him by faith (for that he speaks of before) but know him by experience experimentally: But he labours still to know him, and the vertue of his resurrection and the fellowship of his sufferings, if by any meanes (saith he) I might attaine to the Resurrection of the dead; He meanes such a resurrection here as might attaine to some growth of the resurrection another day: But still he was upon the vertue of the resurrection of Christ: and pray what is the vertue of the Resurrection of Christ that *Paul* was so much upon, that, in respect of which he counted all losse, and dung; and dogs meat? (as the words signifie.) Truly the Scripture is very cleere in it. I will but name you three or foure fruits of the vertue of the Resurrection of Christ which the Scripture mentions (and they containe the rest)

2. It doth declare him mightily to be the Son of God, *Rom.* 1. 4. Declared to be the sonne of God with power, according to the spirit of holynesse, by the resurrection from the dead. This was the care of *Paul*, that he might grow to such a Resurrection, and to such sensible experience

ence of him in his heart, as to declare him mightily to be the Adopted Son of God, as Christ was mightily declared to be the naturall Sonne of God: So that when a man is not satisfied in this and that Reformation, untill he can see his Resurrection; the presence of Christ with him, and the presence of him with Christ, doth to raise him to Christ, that it doth mightily declare him to be the Son of God, this man is partaker of the vertue of the Resurrection of the Son of God: while a man is puzzling here and there about the things of the world, he will ever be at a losse; I had thought I had been thus assured, and thus enlarged, but all is overwhelmed: But when he is thus studious in seeing Christ in his Resurrection, and is set apart for Christ, and the things of Christ, such a man hath his part in Christ, and his Resurrection.

2. Such was the vertue of Christs Resurrection, that it was an undoubted evidence of our justification: He was delivered to death for our finnes, and was raised again for our justification; *Rom. 4. 25.* How does the resurrection of Christ justify? Did not his death justify? Are we not justified by his blood? True, we are so many texts speake to that: But how doth his resurrection justify? It doth declare that the Lords wrath was fully appeased and satisfied in the Death of Christ; and for that his resurrection was an evident pledge; for, had he left any sinne unsatisfied for, he had been left decayed by death. Now then, when the soule growes, and endeavours, as *Paul*, to have such experience of the resurrection of *Christ*, that he have abundant evidence to his soule of Gods justification of him from sinne, and that declared, that is enough to him that Christ is dead and risen; *Who shall lay any thing to the charge of Gods elect? It is God that justifieth; who is he that condemneth? It is Christ that dyed yea, rather that is risen againe.* *Rom. 8. 33.* When it comes to that passe, the satisfaction of Christ is sufficient, Gods wrath is appeased, then have we resurrection with Christ; and we cannot rest till we be grown up to that condition, then  
are

are we of the Apostles frame, *we count all losse and dung for him*; then this is a pledge we have fellowship with Christ in his justification: God hath justified the Lord Jesus, loosing the sorrowes of death; that's a Superieas to all Sorrowes and Temptations, the Lord is risen indeed and our hearts are risen with him and to him.

3. It is by vertue of Christs resurrection we are begotten againe unto a lively hope. It is true regeneration goes in order of nature before justification (though both together in time :) but this lively hope followes our resurrection. *Blessed be God the Father of our Lord Iesus, which according to his abundant mercy hath begotten us againe unto a lively hope, by the resurrection of Iesus Christ from the dead: To an inheritance incorruptible and that fadeth not away, reserved in heaven for you.* 1 Pet. 1. 3. 4. Now when the soule rests not in any wan hope, in any rent and torne hope, or dead hope, but growes up to a lively hope in Christ, he is risen, and we are risen with him; we cannot be content with some longings after Christ, but our hearts are risen to a lively hope: If this be our condition we have part in the first resurrection, and the second death shall have no power over us.

4. There is another fruit of the resurrection of Christ, and that is *vivification*, whereby we being dead unto sinne, are now alive unto God, through Iesus Christ our Lord, Rom. 6. 10. 11. and it is our life to grow up to a lively performance, we cannot rest in a dead hearted frame, in a Sermon Preaching, or hearing; we cannot rest in a dead worke, we think we dishonour Christ; we are not only dead with Christ, but risen in his resurrection. Rom. 6. 14, 5, 6. if God leaves us to such a spirit that we can goe on with a luskish and (if I may use such a word) a Jadesh frame of spirit, that we doe duties morning and evening, or else Conscience will fly in our faces and if they be over, we think it well; if this be so, we are not risen with Christ: But if it be our death that we come not off in duties with spirituall life, and if we see others doe not grow, it is our grieve, then are we

risen and live with Christ. It is a notable speech of the Apostle, *2 Thess. 3 8. Now we live if ye stand fast in the Lord*: He speaks of the Church of Thessalonica, that was his Crown; why *Paul*, is it death to you, if they should waver in their course? yea, it were his death, it would kill his heart, if he saw they should grow to any corrupt opinions, and dead hearted frame or carnall course of life. But now we live, it would be meat and drinke to him if he see they stand fast in Christ, holding fast Christ, and the Profession of Faith abhorring all carnall courses, or dead hearted performance of duties; it is our life now we live, if ye stand fast in the Lord. So that if the Lord helps us thus to be rising with Christ, minding the things above, the favour of Christ the resurrection of Christ, thus much let me say to you, though you should have a thousand formall Christians dead on your right hand, and a thousand on the left hand, where ever you become, yet *blessed and holy are you*. For albeit the time be not come, that God will make the Resurrection of Churches to be life from the dead by the ruine of Antichrist (though it hastens fast) yet you have your part in that, and with Christ in his Resurrection; and having part with him in his resurrection, I pronounce it to you from my text, *ye are blessed and holy*: For God forbid, our blessednesse and holynesse should be suspended upon this Resurrection: for though many of you may live to see it, yet God forbid that those that dye in the meane time should not have part in it. You have part in Christ the head of this Resurrection, and He is risen indeed, and hath appeared to many in the flesh, and to you in spirit: and so you have part in this first Resurrection.

**FINIS.**

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